The Theosophical FORUM

MARCH 1905

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ISSUED MONTHLY

VOL. 10 NO. 11

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THE THEOSOPHICAL FORUM

VOL. 10 MARCH, 1905 No. 11

* * *

Behind all striving and seeming, behind all laughter and tears, behind our failures and the successes which are often more disheartening, lie the eternal verities of existence. And by and by, like children weary of playing, we rise and put away our toys. There falls then a hush, a silence, and to many a sense of blank. Suddenly it seems the great tide of life has rushed past us and left us alone. The world which had been so teeming with interests, so crowded with occupations and enjoyments, has, in a flashing turn of consciousness, become a world of shadows; the hands we held so warmly in our own have slipped away; the flowers we were weaving fall faded and unheeded. Why this has come about and how, is part of the mystery, but come it has, and life is no more the same forever.

This is the critical moment, when the weak soul faints and falters and succumbs. But the strong soul crying—At least *I* am! struggles forward, and struggling, finds that he plunges deeper and

deeper in the silence and the dark. Still move he must, live he must, terror of unconsciousness goading him, faith in that one knowledge of his own existence the dim rush light by whose faltering flicker he must seeek his way. Since I am, then God must be! his agony wrings from him, and lo! his rush light has grown brighter and the path more clear.

The turmoil of the world lies far behind. Wars may be raging there and nations rise and fall. He heeds it not, the darkness has enveloped him, and the giant conflict of the universe is nothing to him who is struggling madly for his life and freedom swallowed in its awful gloom.

On, on, oh struggle on. These are the birth throes of the living soul. The toys are put away, the flowers are faded. Yea, but God has other flowers that do not fade, and He has gifts worthy the soul of man.

Out on the sunlit plain the warrior stands, and ministering angels bear to him the blessings of the gods. He finds a new heaven and a new earth, dew dipped in morning freshness. Men of shining mien and eyes of understanding, meet him there. Here is no jar nor fret, but a serene stillness full of rhythmic cadences. A Soul is born. Through darkness and through pain and a wild conflict hand to hand with death, he has entered into life. The Path is found.

A long road lies before him full of steep ascents, but the Companions often are beside him, and in the dazzling mountain distances he knows Who dwells.

CAVÉ.

CONSCIOUSNESS AND HEREDITY.

(Continued.)

While the expression of this instinct or intelligence is of the most general character and very largely wholly automatic, there is still evidence of its existence in the ability the plant has of selecting material which is nutritive and rejecting that which is not; of sending its roots long distances or through stone walls in search of needed moisture, etc. Biologists are now endeavoring to demonstrate the existence of a nervous system in the higher plants, whose apparent intelligent ability to "adjust external relations" contiuously" for the acquirement and transmission by heredity of special peculiarities could only be accounted for by the possession of some physical means by which psychical impressions could be stored up for future manifestations.

As the internal adjustment to external environment, which constitute life and Consciousness, ceases, more and more to be automatic, we shall find that memory begins to make its appearance, to gradually enlarge to intelligence, or the power of relating past experiences to present conduct.

The possession of such an aspect of Consciousness as is implied in the power of memory or rather reminiscence, calls for a physical organ in which past experiences may be registered and stored up. This necessity calls into existence a cycle of evolution, higher than the vegetable, and we find Consciousness expressing itself in the animal as instinct.

Instinct, as shown in the animal, has been defined as being "a natural or spontaneous impulse or propensity especially in the lower animals, that moves them without reasoning towards the actions that are essential to their existence, preservation and development, and that reason would approve as tending to their welfare or to some useful end."

It is claimed also, to be "unlike reason in pushing unintelligently towards its ends, in attaining at once to perfection in its work, and so being incapable of development and progress."

To a Theosophist, this definition sounds more like a description of the manifestation of Consciousness as expressed in the

vegetable than when shown in the animal, where the lower psychic qualities are added.

Much has been written by philosophers and scientific observers upon the manifestation of this aspect of Consciousness as belonging to the lower forms of animal life and upon its possible mode or modes of origin and, while there is practical unanimity of opinion that instinct is and should be distinguished from reason, even in the lower forms of rational intelligence, it must be admitted that the conception of instinctive action wholly apart from any manifestation of judgment is practically inconceivable. The existence of the Animal Soul, as taught in Theosophy, obviates all difficulty. As the Fourth Principle, it is the highest possible expression of Consciousness in the animal, but with the co-existence of the three preceding Principles, thus keeping intact the entire result of evolution up to this point.

As proof that the animal instinct is not under the control of judgment, or modified by individual intelligence, and that it is a purely automatic function and "incapable of development," the nest building of wild birds is often cited, with the assertion that the nests are built in the same materials as all other nests of the same species since the beginning.

While this is probably true, it must not be forgotten that the building of nests is not a vital phenomenon. A nest is built but once a year and then for only temporary purposes. On the other hand, where really vital processes are involved, we have abundant evidence that the intelligence of animals is not "incapable of development" and that this development once acquired by the parent, is transmitted by direct heredity to offspring.

Thus grazing animals, removed to new pasturage, sicken or die, from eating unknown poisonous plants, but the offspring of those that recover never after repeat the same error. Beasts of prey also, have been known to modify their tactics according to the habits of unaccustomed animals upon which they may feed, and transmit to their descendents the knowledge they have thus acquired.

Numerous instances might be cited to show that the psychic qualities which are characteristic of the animal soul are capable of development by natural growth and by education, and that such enlarged acquirements are reflected, as it were, back upon the sub-

conscious individual, or re-incarnating ray, as the means by which its evolutionary progress is accomplished.

As to the source or mode of origin of the psychic or animal soul, they must be sought for in that universal store-house of all evolutionary possibilities--the Absolute which must contain, according to Spencer, the ultimate units of all things to be evolved. That the unfolding of the animal soul does not of necessity, keep pace with the forms of physical evolution, is a matter of such well-known observation as to call for little comment. The intelligence of the honey bee has served for ages as an example; the military genius, the architectural skill and the general thrift and providence of the ant are also well-known illustrations.

All these facts have puzzled mankind since modern observation began, dating back even to the Proverbs of Solomon. And in more recent times speculation as well as observation has been active, as witness the folowing quotation from a poem by Matthew Prior, published in 1720:—

"Tell me why the ant
Midst Summer's plenty thinks of Winter's want;
By constant journeys careful to prepare
Her stores; and bringing home the corny ear,
By what instruction doth she bite the grain,
Lest hid in Earth, and taking root again,
It might elude the fore-sight of her care?"

Thus showing that we are not the first to appreciate the importance of the germ-plasm.

The difference between the highest development of intelligence in the animal and the intelligence shown in the most primitive types of the human family, would seem to be, not so much in the automatic character of the former as in the fact that it is reminiscent in its operations and not constructive, as is the human intelligence. The past experiences of the animal soul have left their record, it is true and by that record the animal must govern itself or be governed.

The animal has not the power of initiating an idea or concept; its mental processes are purely inductive and lead to no advance, and can postulate no new proposition; the greatest knowledge possible to one, is approximately the same as that belonging to all. In

man, however, even the least evolved, we find the reminiscent powers of his intelligence gradually giving way to the advancing constructive qualities which characterize intellect and distinguish it from instinct. Imagination—the image making power of the mind—is seen to be the first requisite of intelligent action and, while the reminiscence of instinct is still a prominent trait of the lower order of mankind, it gradually ceases to be active as the constructive or imaginative character of dawning intellect supersedes it.

The animal knows, by induction from past experiences, that a cave or a hollow log, or, wanting both, the lee side of a rock will afford him shelter from the storm, but he has no power of deducing from this fact, a method of providing a house as a future or permanent protection; and while he is aware of the warmth and comfort of a fire, his powers of deduction will not lead him to devise methods of producing the fire. Man, however, in his most primitive state, although his powers of deductive reasoning are of the most limited character, is able to add something to the knowledge he has gained by induction, and thus to make use of that knowledge for future conduct or for its improvement and welfare. His imagination is of the crudest, although most vivid, and his ability to relate causes to effects and effects to causes so limited as to give rise to the most absurd and distorted perceptions and inferences.

Where his inductions are correct in their relations, when, in other words, they result in "correct cognition," his deductions are as unerring as those of his civilized brother. In common with his animal neighbor, he knows where to look for the largest and ripest fruits and where to dig for the most succulent roots, but by deduction, he knows when and where to plant, that he may provide his own harvest. He knows by the instinct, which he has brought over from his animal condition, how to waylay or overtake his prey, but, basing his deductive reasoning power upon these inductive facts, he is able to devise the more swiftly acting spear or bow and arrow, by which he may accomplish the desired end more certainly and with less danger to himself.

If, therefore, imagination—the power of deductive reasoning—is the first requisite of intelligent action, it must follow that the power of constructive imagination, fully developed, is the perfection of intelligence. Now, development is in exact proportion to the

ability of the individual to relate consecutively, the outward experiences to the inner perceptions, and the acquirement of this power is the object of heredity. Consciousness, being the true, inner or causative Force, the various incarnations of Consciousness are the external experiences, and the lessons learned in each incarnation must be related to and assimilated by the true Individuality—the Soul.

Now, the Soul is the highest possible attainment of expression of Consciousness on any plane of evolution. If we trace the manifestations of Consciousness through each kingdom of Nature, and from one kingdom to the next higher, we shall find that as Consciousness evolves or acquires enlarged powers of expression, the qualities belonging to each consecutive higher plane or form of life, begin to be made apparent in proportion as perfection is reached in the next lower. Thus the Consciousness of the higher forms of plant life is seen to become instinctual, while in the animal it gradually becomes intelligent. The relation of effects to causes are seen to be purely automatic only on the lowest planes, whether expressed solely as the lowest, or as taking part in the construction and integrity of the highest—as, for instance, in the crystalization of minerals and salts in bone and tissue formations, or in the purely vegetative functions inseparable from all organic life.

Every thing is seen to be relative and nothing can exist apart from relativity; mineral forms and affinities are as inseparable from the highest forms of physical evolution as in their own kingdom. Conversely, if Consciousness is one and both Consciousness and form are inherent in and proceed from the Absolute, then the mineral Consciousness must co-exist with the Consciousness of all forms, and even with the utmost possibility of spiritual development. No form of being can exist except in relation to all other forms; and no structure can maintain its life or integrity except by virtue of the continuity of life and integrity in all its antecedents. So also with Consciousness; even its lowest or most primitive and elemental manifestations can persist only by virtue of the possibilities entailed in its expression, and its highest exhibition can be given only by virtue of what it has passed through—in short, the sum total of all evolutionary experiences.

If we picture to ourselves the cycle of evolution as divided into

seven stages or planes, to correspond with the seven states of Matter, we find the evolving ray of Consciousness proceeding from the Absolute outward to the middle of the cycle, the "mid-point" of the fourth plane, when the return jorney is begun and involution begins.

According to the Ancient Teaching, "Spiritual and psychic evolution proceeds on parallel lines with physical evolution—that is, the inner senses, innate in the first human races, atrophy during racial growth and the development of the outer senses." * If man is correctly placed in the cycle of evolution just imagine, he is now making the turn at the middle of the fourth plane of the cycle—"evolution has reached the acme of physiological development" * * and from this point onward, each stage must be retraced on a higher level, but in reverse order.

As in this general cycle, so throughout all evolution, the process is a double one—the same process, rather, but with two aspects, the one the direct antithesis of the other, characterized, as before stated, by the continuous assimilation of outward experiences to internal perceptions, whose perfection on any plane is the result of all experiences on all preceding planes.

These two aspects persist throughout, but in their relative position that is reversed. Thus, in the evolution of the physical aspect, matter passes from a diffused or elementary, to a more concentrated or definite state, in the process of differentiation.

This is true of all objective evolution, but we see a true reversal of this in the growth of the subjective and causative. The definiteness of the limitations of matter and the indefiniteness of the limitations of mind or thought are facts so fundamentally inseparable from any conception of growth or advance, as to have become axiomatic. Matter proceeds from its primary state—whether atomic or pre-atomic—to become molecular, thence on by successive steps to complete integration. Intelligence, which we may adopt as the highest type of Consciousness on any plane, reverses this process on every plane, beginning as an impulse merely, and developing by suc-

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* Secret Doctrine, Vol. II, pp. 307-308.

* * Secret Doctrine, Vol. II, p. 253

cessive additions of powers or aspects, until finally the entire universe may be embraced in the thought.

It is thus seen that Consciousness, no matter under what aspect or aggregation of aspects it may be expressed, is the one permanent thing whose expansion through evolution necessitates the contraction of the medium through which it evolves—as one increases, the other must decrease. This was seen to be true of the expansion of Consciousness in each of the kingdoms of Nature, and it is equally true when applied to the life history of any individual. The world over, sage counsel and advice are sought from the aged, although the physical frame is near dissolution.

In this double line of evolution, it is through this incessant relation of the constant re-adjustment of external conditions to internal perceptions that Consciousness has its connection with heredity; heredity supplying, under the action of the law of causative reaction or Karma, a proper vehicle through which it may gain experience from the external conditions. As all light is by reflection—as the sun's ray is rendered visible only by the dust or other matter which gives it form and body, so the divine ray may prove fruitful only by its reflection in, and its passage through matter. "The Spiritual Dhyannis may become intellectual only through contact with matter because they had already reached during previous cycles of incarnation, that degree of intellect which enables them to become independent and self-conscious entities *on this plane of matter.*" * * * And again: "The highest sees through the eyes of the lowest in the manifested world; Spirit remains blind without the help of Matter in the material sphere; and so does Atma-Buddhi without Manas." * * * *

Now Manas is the Fifth Principle, and if the deduction is correct that the Principles belonging to any plane are completely expressed only in conjunction with the earliest appearance of the Principle next in the order of development, we should expect to find Lower Manas the controlling Principle at this stage of evolution; and this is the teaching. We should also expect to find that physical evolution has reached its highest possible development as a vehicle

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* * * Secret Doctrine, Vol II, p. 176.

* * * * Secret Doctrine, Vol. II, p. 130.

for the expression of all the preceding Principles; and this, also is the teaching. We shall also expect that as man nears the turning or balance-point in the cycle employed above as a diagram, his subjective self—Manas—will become more and more the dominant Principle of his future evolution—which, from this point on, is involution—while his objective self, his physical energies and body, will retrace, on the ascending arc of the cycle, the stages through which he has evolved.

(To be Continued.)

THE ONE RELIGION.

III.

(Continued.)

Turning now to the Bible.

"God is light," said St. John, "and in Him there is no darkness at all" (I John 1, 5), and "God is love" (ib. iv. 8). ("Infinite light," said Abbas Effendi).

"In the beginning was the word, and the word was with God, and the word was God" (John I, 1). "All things were made by him" (ib. 3).

"In the beginning" is at the commencement of evolution, or the putting forth of the visible from the invisible Divine subtrate.

"Praise the Lord with harp—sing unto Him a new song—for the *Word of the Lord* is right—by the Word of the Lord were the Heavens made. And all the host of them by the breath *of His mouth.*" (Thirty-third Psalm.)

Elsewhere the active power of God is called the Holy Spirit; as in the fifty-first Psalm and Isaiah, LXIII.

These words of Abbas Effendi are very apposite:—

"As touching the Spirit of God—which we call the Holy Spirit —this is Eternal....It influences the essence of all things. It is that which infuses life into the soul. It is the Teacher of minds. It is the creative power. It gives eternal life. It is the educator of men. It is the center of the graces of the merciful God. It is the pure effulgence which dissipates the darkness of the world of men." (Life and Teachings, p. 190).

The "Word" or Logos of John and David is identical with the Sanskrit Vak, voice, or Parâshakti, the Supreme Power; that is, the Divine Being in *action* which became the instrumental cause of the universe and all activities therein, including those of men. "The term vak" says Sri Parananda (p. 2 of Eastern Exposition of St. John) "word or voice, is used by the Sages of India to denote that most spiritual, and as yet inaudible, Voice or Sound, which, preparatory to evolution, arose in the Being of God—not as a note or succession of notes, but as an overspreading power which may be called *The power that makes itself heard,* because sentient and non-sentient beings alike, when evolved, "hear" it, or are regulated

by it. This all-prevading Power of Direction is the great *Informer of the Universe,* the Power that *forms or shapes* every entity, mental or material, and everything in that entity, according to its needs. It is the Power that vibrates in all things for purposes of regulation; conscious beings feel its direction, others unconsciously obey it."

As God is light, the Word or Holy Spirit is the Illuminating Power. "It is the bodiless or still voice of God that speaks in, or directs, the spirits of men. It is the Teacher of the Universe" says Sri Paránanda; "It is the Teacher of minds, the Educator of men" says Abbas Effendi.

The material world in which spirits are immersed is referred to in the New Testament as Darkness, as in Sanskrit it is called Avidyâ or ignorance.

"The light shineth in darkness, and the darkness comprehendeth it not" (John 1, 5). It is called Corruption in Psalms, XVI, 10 and Gal. VI, 8); The Spirit of Error in I John IV, 6; the spirit of the world or worldliness in I John V. 19: Flesh and carnal- mindedness, and death as opposed to the Life of the spirit, in Rom. VIII, 5-7, "They that are after *flesh* do mind the things of the flesh; but they that are after the *spirit,* the things of the *spirit;* for to be carnally-minded is death, but to be spiritually-minded is life and peace."

"Those souls," says Abbas Effendi, "who are most vivified and attracted by the Holy Spirit are accounted among the dead, because they are deprived of the breath of the Holy Spirit. From it the soul destitute of spirit, and therefore dead, receives everlasting life." *

And again:—

"The spirit of faith endows man with the capacity to love God and to know God. If the spirit of man, his perceiving soul, be confirmed by the spirit of faith, so that it loves and knows God, and if it be guided by the guidance of God, and if the Divine attributes be manifested in it, then there is a living soul which attains to eternal life. Otherwise it may be considered to be dead.

That is why Jesus said, 'Let the dead bury their dead.' One who is born of the flesh is flesh; one who is born of the spirit is

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* (Note)—From an unpublished Tablet.

spirit. Those men who have not been delivered from the darkness of the human estate and who have not been illumined by the effulgence of God, although they are in human form, are in reality but animals. Though they are living as regards the body, as regards the spirit they are dead.

"The lamp which is extinguished and gives forth no light may be considered as dead. When it has been relighted it is again alive. The spirit of faith is as the radiance of the lamp; and therefore those whose souls have not been led to the shadow of the wings of God, are as though dead." (Life and Teachings p. 178).

"The thoughtless are as though dead." (Buddha in the Dhammapada).

Quoting Sri Paránanda (St. John, p. 16), "By Darkness St. John means that which obscures the spirit, namely, ignorance, worldliness, carnality, evil, falsity. These are all synonomous terms. The possession of the Soul by Darkness, before the world was created, is known as the *captivity* (Esph. IV, 8) or bondage (Rom. VII. 21) of the soul. When this darkness is purged from the soul (I Cor. 5:7) by the Grace of the Lord, even as water may be cleansed of its mud, the soul is said to be 'free' (John VIII, 32) or to 'overcome' Darkness (John XVI, 33) or 'lead captivity captive.'" (Eph. IV, 8).

"The vagaries of Darkness are referred to by saints as the doings of the *old man* (Col. II, 9), the ways of the *son of perdition* (John XVII, 12), or the cravings (Gal. V, 16) of the *flesh.* Out of this craving, commonly known as the *sense of want,* were developed different manifestations of it, such as greed, hate, strife, jealousy, intolerance, envy, lust, uncleanness, vainglory, etc., as explained by St. Paul (Gal. V:19-26)."

Here I may interrupt the quotation to remark that this figurative language of John, Paul and other writers of the Bible, seems to be the origin of the common Christian belief in a personal "devil." The intention apparently was merely a poetical personification of the characteristics of Flesh, Darkness, or the material world (including, of course, under that term, man's tangible body and his instruments of thought, sense, action, etc., or subtle body).

Bahaism perfectly agrees with this view. The influence of man's lower nature is the only "devil" which it knows. Thus, com-

menting upon the passage in the New Testament where Jesus is said to have been taken to a high mountain by Satan and shown all the kingdoms of the earth, Abbas Effendi said:—

"This narrative cannot be literally true, as the earth is round and not to be surveyed from any mountain. The meaning is this: Man has two natures—a higher nature, which is Divine, and a lower nature which is human. The higher nature is the inspiration of God within us; the lower nature is the slave of sensuous pleasure, desire, attachment, and ignorance. The struggle which Jesus experienced was that between the higher and lower selves. In this struggle he perceived that the things of the senses and the world are impermanent and futile. He conquered his lower nature, and his higher self—that which was of God—became ascendant. Then it was that he said 'Get thee behind me, Satan'." (Life and Teachings, p. 137).

To continue our quotation from Sri Paráananda:—

"Originally, before evolution began, the soul, without body or limb, was under the dominion of Darkness, in an utterly stupid and avid state. Through pity for the soul, which knew not itself or the Darkness which held it captive, the Holy Spirit of God evolved, out of the very corruption called Darkness, this universe, and vested the soul with instruments of knowledge and action, in order that it might awake from its stupifying slumber and seek the Light (Eccles. I, 13) 'Awake, thou that sleepest,' saith the Lord, 'and arise from the dead.'" (Eph. V, 14; Isa. LX, 1-2).

The soul, endowed with a body and an environment, awoke from its gloom of indefinable craving, and saw through its senses something after its own worldly nature. Joyfully it went forth into the world; seeking objects of gratification for each of its senses of sight, smell, hearing, taste and touch. When fruition or fatigue came, the soul slid back from wakefulness to the gloom of sleep, its pristine condition, and woke again for 'the travail wich God hath given to the sons of men to be exercised in it' (Eccles. III, 10). It believes during all the days of the flesh (Heb. V, 7)—during all the time that it is gratifying the senses and leading a life of self-indulgence—that it is walking in Light, ye, in the noonday sun; but 'the fool walketh in darkness' (Eccles. II, 14), for he mis-

takes the flesh-begotten world, which is a thing of darkness and a 'vanity of vanities' (Eccles. XII, 8), for Light and Truth."

Now the soul having been found by the Lord in its environment of darkness and ignorance, having been furnished by the Lord with powers or instruments of sense and action and thought, and with the universe as a theatre for the activity of its powers, what is to be its course of redemption? The Wise men of India tell us that a primary and essential part of the plan is the development in human character of *love,* of love for others—of love for the neighbor, as preparatory to the development of the higher and all-embracing Infinite Love. For man is to become one with God, and, since fellowship or companionship can exist only between those who are alike, his nature must be purified so as to be essentially like that of God. This is brought about by means of *law.*

Jesus many times insists upon the necessity of love. I have already quoted the two great commandments which he substituted for the ten of Moses. He is nowhere more forcible on the subject than in the 25th Chapter of Matthew, where he declares that only by those who practice love, by feeding the hungry, giving drink to the thirsty, clothing the naked, sheltering the stranger, visiting the sick and imprisoned, can the Grace of the Lord be invoked; and many passages of the Bible bear upon the relation of the development of love to law; as John I, 17:—"The law was given by Moses, but grace and truth came by Jesus Christ; Rom. X, 4:— "Christ is the end of the law"; Matt. V, 17:—I am the end of the law"; Rom. XIII, 10:—"Love is the fulfillment of the law;" and the like.

I have already outlined this matter in a former paper. It is necessary to here resume and amplify what was there said:—

In the Pentateuch God is described as an angry ruler who jealously watched over the affairs of the Jews, and who was to be conciliated through the High Priest by offerings of various kinds. This is the relation of Master to servant. In latter times, the prophets declared that offerings and cakes and sacrifices of oxen were unnecessary, and that only a loving heart and conduct worthy of acceptance by God were essential.

"Wherewith shall I come before the Lord," said Micah, "and bow myself before the High God? Shall I come before Him with burnt offerings, with calves a year old? Will the Lord be pleased

with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first born for my transgressions, the fruit of my body for the sin of my soul?"

"He hath showed thee, O man, what is good: and what doth the Lord require of thee but to do justly, and to love mercy and to walk humbly with thy God?" (VI, 6-8).

"I desired mercy and not sacrifice," sang Hosea, "and the knowledge of God more than burnt offerings." (VI, 6).

Such also were the teachings of Jesus.

This is the relation of father to son. During these two stages man is under the dominion of law and subject to sin and punishment for sin. In these stages, the predominating motive of human action is selfish love, the nature of which is to ignore and disregard the claims of others.

It is by means of Love that God, the great Teacher of men, brings about in them the suppression of selfish love and worldly attachments, by the development of the sense of justice, which expresses itself as Neighborly Love. This is begun by Law and perfected by Religion. When Neighborly Love is developed in man, law is no longer an aid for his improvement. It has accomplished its purpose.

Quoting from Sri Paráananda's Exposition of St. John:— "God the Teacher taught the Jews the right way of living in worldly life by the laws of Moses; and many centuries afterwards, the Lord taught the Jews through Jesus that *Law* was not intended to rule the thoughts of men perpetually, as if it were a guide for all times and conditions of men, but that it was intended only as a provisional instrument for raising men from love of self to love of others (p. 39). By providing different methods of punishment, the Law is able to develop in man a willing disposition to give each man his due—to cause to rise in him a desire to be just. Selfishness is thus changed into a *sense of justice.* Self-love is transformed into spontaneous *neighborly love* (p. 169). Hence St. Paul says 'Love is the fulfilling of the law,' that is, the Law fulfills its object when it begets Neighborly Love in men. 'All the law is fulfilled in one word—love—Love thy neighbor as thyself,' (Gal. V, 14); 'Christ is the end of the law.'" (Rom. X, 4), (p. 39).

With the fulfillment of the function of law, the sense of sin, which was raised by the law and was dependent upon it, also passes away.

"When the Law compels the man who loves to push forward his own interests to think tenderly of others also, it sets before him a standard or ideal up to which he must live. By bearing in mind that there is such an ideal, one is able to say whether one's conduct is 'right' or 'wrong,' 'good' or 'bad,' according as the conduct is at one, or at variance, with such standard or ideal. The knowledge that it is at variance with the standard of the Law is commonly called the *sense of sin* in man. Hence it is that St. Paul said: 'by the Law came the sense of sin." (Rom. III, 20). The sense of sin is the consciousness of non-conformity to Law. (ib. p. 49).

"When man is depleted of his worldly desires, and so has dropped his Selfish Love, he perceives, as a matter of fact—he feels in truth—that the Law is no longer an instrument of improvement for him, because while the Law, in its endeavor to harmonize the interests of one person with those of others, attaches importance to Self, or to the selves of each person, the man who has become poor in spirit thinks very little of his own self. It is to such a person that the Teacher of Truth appears, and expounds, among many other Truths, the great truth that *'till the Law is, sin is in the world.'* (Rom. V, 13). That is to say, so long as Law operates in one's mind as a standard of right and wrong, so long will one retain a sense of sinfulness, owing to obligations left undone, or imperfectly done. 'Now we have been *discharged* from the Law,' says St. Paul, 'having died to that wherein we were holden.' (Rom. VII, 6); that is, having passed from the dominion of Law, in which we were bred, to the dominion of Love."

"By learning of the Sanctified Teacher these and other principles of Truth, and by actually practicing the exercises of Godliness enjoined by him, sinhood is lifted out of one's consciousness and put an end to. 'Ye are washed, ye are sanctified—ye are made righteous by the Spirit of our God,' said St. Paul. (I Cor. VI, 11). See also Eph. II, 14-15.

"Referring to the same real and practical fact of the 'taking away,' or removal, of the feeling of sinfulness by means of the

Teacher of Truth, John the Baptist said tersely: 'Behold the Lamb of God, that taketh away the sin of the world.'" (ib. p. 51).

So much for the development of *Love* by the temporary expedient of *Law*, which falls away and the sense of which vanishes when love is developed. We will pass now to another primary and essential part of the Divine plan of Salvation—the weaning of the soul from its attachment to the things of the world. This we will consider next month.

(To be Continued.)

RUDYARD KIPLING.

(Continued.)

The Man who would be King furnishes two or three touches of double verisimilitude, of the same character. To begin with, Rudyard Kipling tells us that "there had been a deficit in the budget, which necessitated travelling, not second class, which is only half as dear as first class, but by Intermediate, which is very awful indeed." In this sentence, he conveys three precise pieces of information; first, the ratio between first and second-class fares on Indian railroads; then, the fact that, between second and third class, there is an intermediate class; and, lastly, that this was the class he travelled by. All this produces an atmosphere of railway-station, which makes a solid starting point of realized fact, to set out from; and if we get started on the firm ground of fact, we follow much more confidingly across the morass of fiction. In the same tale, instead of telling us that he took down a volume of an encyclopædia to look up Kafiristan for the Man who would be King, he says: "I hauled down the volume INF-KAN *of* the Encyclopædia Britannica," —because there are neither encyclopædias in general, nor volumes in general; it is always some particular volume of some particular work; and Kipling is true to the sensuous fact.

This absolute definiteness is simply another indication that he writes for the senses, not the emotions or sentiments; sentiments may be general; sensations are always particular and concrete. Thus he will not say that a woman had a voice like a creaking wheel, but: "that woman's voice always reminds me of an Underground train coming into Earl's Court with brakes on." And he will not say, "he murdered his father's widow in cold blood," but "he filled her up with red pepper and slippered her to death as she hung from a beam." Again, he will not say "a list of his lady's charms," but "an auctioneer's catalogue of Miss Blandyre's charms." He will not talk of a mummy in the abstract, but will write thus: "The dry sand had turned the corpse entrusted to its keeping into a yellow-brown mummy;" from which was missing—not a tooth—but "the left canine of the upper jaw."

The result of all this gilding of gold is that he attains to a material and concrete solidity of fact which has never been equalled:

add this, entirely without regard to whether he is telling the truth or inventing wild chimeras; and indeed he pulls himself together for all his finest efforts, when he enters the Barony of Munchhausen, and walks arm in arm with Ananias. The stiffer the jump, the better he rises to it.

So that, when we talk about Rudyard Kipling's intensity, his power of receiving and transferring to us sense impressions of the utmost vividness, we mean a perfectly definite thing, which can be exactly measured and described, and is susceptible of accurate analysis. But it must not for a moment be supposed that he came by his results by any process of calculation or analysis; with him, this power is innate, instinctive, a matter of intuition. He could never have reached it by taking thought. Rudyard Kiplings are born, not made.

Now that we have settled in our minds what we mean by his intensity, we may turn to his other signal gift, his marvellous power of movement. We all feel the charm of rapid motion; a gallop on horseback, a racing eight, a toboggan on a long snow-slope, have a certain high and potent fascination. And even to look on at these things, is to be enthralled; a cavalry charge, the rush of a rocket, the scrimmage of a dog-fight, a hurdle-race, a prize-ring, attract us by their mere rapidity of movement, quite apart from our interest in the result. The swift movement is itself a power. And of this power, Rudyard Kipling's books are full. His men, dogs, and elephants are ever rushing somewhither. Me covers miles of ocean or plain, in a single story of a dozen pages, always at full speed, excitedly, and exciting us. In all his stories, something gets done. Situations develop rapidly, and are transformed before our eyes. People go out for a gallop, or charge up a ravine, or chase tigers, or cross oceans, or climb mountains,—on horseback, by preference. And we follow with rapt attention, and bated breath.

(To be Continued.)

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